

A  
T E S T I M O N Y  
O F  
T R U T H,

Given forth by a Servant of the Lord, on the behalf of the despised servants, and professors of truth (who are made partakers of the heavenly Power, which shakes the earth, and makes the Inhabitants of the Land to tremble, who are by the scornors of this Generation called Quakers) against the many lyes and slanders, which the Devil is the chief author of) arising forth of the bottomlesse pit, and vented forth by one *James Livesey* a professed Minister of Christ in the Countrey of *Chester*; but by his fruits is plainly manifested a Minister of sin, and so of his Father who begat him, and sent him forth to oppose the living truth of God; but his folly is here manifested and declared to open view, that the simple and honest hearted may turn from him, and all such deceitful workers, and may learn of Christ the light of the World, that their souls may live.

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*Blessed are yee when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you, Mat. 5. 11, 12.*

*For as concerning this Sect we know that every where it is spoken against, Acts 28. 22.*

*But this I confesse, that after the way which they call heresie, so worship I the God of my Fathers, Acts 24. 14.*

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Truth was formerly called a Sect, and the way of God heresie by fornial professors; Therefore let none be deceived with vain words and flying reports. But prove all things; and hold fast that which is good, 1 Thel. 5. 21. *A. Parker.*

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LONDON, Printed for *Thomas Simmons* at the Bull and Mouth near Aldersgate, 1659.

TESTIMONY  
OF  
J. R. W. H.

**T**He Almighty wise God, hath (according to his promise declared by his holy Prophets and Apostles appeared in these last dayes, and hath caused his light to shine forth, which hath not onely discovered and manifested the deceits of the serpent, and all the deceitful workers in all their deceivablenesse, and cunning craftinesse, whereby they have long lain in wait to deceive, and many have been deceived and led away from the light, which should have given unto them the true knowledge of the Mysteries of God, and of those things that doth pertain unto life and peace; I say the Lord our God hath not onely revealed the Mytery of iniquity, but hath also (to the glory and praise of his great Name) revealed, and in a great measure discovered the mytery of truth, which is glorious and precious, even that same Truth which (in ages and generations past) hath been the stay and comfort of Gods people, and was their joy and refreshment, and did uphold them in the time of their tryals and troubles, which from the beginning of times ever since the fall of man, hath been gain-said and opposed by the seed of evil doers, and those who have from time to time born a true testimony for the truth (who lived in the truth) they have been reviled and reproached, and suffered many and great afflictions in the world, chiefly from those who have had a name and an outward profession of God, but lived out of the life of God; such have been the enemies of God, and of his Truth, and also of his Messengers and servants, who have been true witnesses of Truth (as the scriptures of Truth do largely testifie all along to which I refer thee that may read this, to search and try) and as it was then in the dayes of old, even so it is now, he that is born after the flesh doth persecute him that is born after the spirit; and it cannot be otherwise, for there can be no agreement between light and darknesse, between Christ and Antichrist; but enmity, and discord, warring and fighting one against the other, and so as we are made partakers according to our several measures of that life of

Righteousnesse which the Saints, the people of God were made partakers of, so we are made sharers and partakers with them of the like sufferings ; and this we do account to be our joy and great riches, and do rejoyce in Christ that we are of that number who suffer for Righteousnesse sake, well knowing, that according as it is written, all that will live godly in Jesus Christ shall suffer persecution.

**N**ow it being so that the most high God in his dear love in Christ Jesus, having visited this Nation with mercy from on high, even in a time when many were wallowing in their blood, and even past hope of recovery, the Nation being over-run with wickedness, even then did God appear, and rent the thick vail, which had long been over many, and caused his light to shine out of obscurity, and uttered forth his voyce in great power, and raised up many from the grave, and restored them to life again who had been dead in trespasses and sins, reviving them by his quickning power, and brought life and immortality to light through the Gospel, and revealed the great mysteries of his Kingdom, which hath been hid from the worldly wise, even from the beginning of time, which is *Christ in us the hope of glory*, who was revealed and manifested in the true Christians in the primitive times, This was their Priviledge, *they were made partakers of life eternal, and translated out of the kingdom of darknes, into the Kingdom of the Dear Son of God; they had the true light in them, & the word of life was in them*, by which they were sanctified and made holy, and *their bodies were Temples of God, and God and Christ dwelt in them and spake in them*, and wrought all their works for them and in them; and so by the cords of pure love, they were drawn neer unto God, who sometimes were afar off; and *their unity was in the spirit*, for they were written in one anothers hearts, *with the spirit of the living God*; but since those dayes, there hath been a great darkness over the Nations, and that Christian beauty of love, meeknesse, patience, humility, &c. hath been marred and stained by the deformed spots of envy, wrath, rashnesse, impatience, pride, covetousnesse and the like; and though many have retained and kept the name of Christianity, yet the life and nature hath been wanting, as the true light hath made it manifest; for after these many years of  
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profession, and these glorious and fair pretences, God is coming to view the fields, and to see what fruits may be reaped in this Nation, and Nations, and behold a great crop of corruption may be reaped, but no fruits from the good ground is brought forth, which hath grieved the good spirit of God; and now is he arisen as a man of War in dread and fury, and will pour forth the Vials of his wrath upon the man of Sin, and will bring deliverance, and hath brought deliverance unto his people, and this we testifie that *God is light*, and is appearing in the power of *light* to manifest and destroy sin, and bring in everlasting righteousness, and this is no new truth, but the same as ever, even that which was from the beginning, which is the same to day and for ever; and unto that which all people have erred from, is the Lord now bringing them back again *unto*, that they may have union with him *in spirit*, and worship him *in spirit and in truth*, and this is the worship that we own, and the true faith which is *the gift of God*, which we are made partakers of, which purifies the heart, and gives victory over the world, and the lusts and pollutions of it; and for this faith and no other, do we contend against all opposers and gainsayers (as many we have met withall within these few years, in this Nation of *England* since the glorious light of truth did shine forth) but over them all the truth doth reigne and shall reigne, and the Lamb shall have the victory; And amongst the many opposers who have appeared by word and writing against the truth, I have lately seen a book given forth by one *James Livesy*, a Parish Priest in *Cheshire* who hath vomited forth a great deal of filthy stuff, like smoke from the bottomless pit, which darkens the aire, and blinds the eyes of some people there away, and causes them to stumble at the appearance of truth. Now for the truths sake and for their sakes who love it, I am made free to write some few things to the chief points or heads in the said book, for the manifesting and laying open deceit, and removing the stumbling-blocks out of the way of the sinple; as for my own particular I am satisfied, and I know many more in this Nation, who have received of the fulness of God, and have drunk of the sweet and pleasant streams that have sprung from the Foun-

tain of *Sion*, and have received satisfaction, and can no longer drink of the dury, muddy, filthy streams that springs from the well head of *Babylon*, nor can any longer trade with the deceitful Merchants of *Babylon*; for the day of her calamity is come, and the Lord is discovering the witchcraft and sorcery of her Merchants, unto thousands is this Nation, and other parts, who can buy her Merchandize no more; but to come to the matter in hand, and the first things I meet with in the Book aforesaid in the first page, are some reliques or remainders of some old wares which this Merchant of *Babylon* hath taken back again from something formerly sold by him, which he casts in to fill up the measure of the other, which he hath compacted together to make sale of, which I may passe over and come to the matter, and its possible when the Merchandize is opened, I may find some of these reliques, and may return them back again with the other deceitful wares; unto this Merchant of *Babylon*, for the Children of *Sion* loathes them, and will no longer buy them.

*Pr. Is the written word Gods?*

*Ans.* The written words or sayings of the holy men of God, so far as they are not corrupted in the translations, I own to be a true testimony or declaration of the eternal word, and being given forth from the moving of the spirit they are good, they are words of God, and dearly owned and prized by us, and were given forth to be read, believed, practised and fulfilled, but He cannot be written with pen or ink whose Name is called the word of God.

*Pr. Then in the next place, what ever humane doctrines or opinions you meet with which thwart, contradict or oppose the written words, reject.*

*Ans.* We who fear God, and are led and guided by the spirit of God, which leadeth into all truth; we do not act things contradictory to the scriptures, though to dark understandings, something may be so judged, as sometimes in the dayes past, the chief Priest and great professors Judged the Ministers Christ, who denyed the outward commandments and shadows of the Law, which were commands of God written in the Scriptures, as the Temple, Sabbath, circumcision, Priests, tythes, offerings and the like, and brought people to the guid-

guidings and leadings of the holy spirit, and the holy unction within them; but the Priests of England do & things invented by humane wisdom, and that which doth oppose and contradict plain Scriptures: as first their carnal, and man-made Ministry, being brought up at Schools and Colleges, and so made Ministers in and by the will of man, contrary to *Paul* who neither received it of man, neither was he taught it, but by the Revelation of Jesus Christ, *Gal. 1. 1. 11. 12. 15. 16. 2* Their man-made Churches which God never commanded to be built in the Gospel ministration; but on the contrary said, *God that made the World and all things therein, seeing he is Lord of Heaven and earth, dwelleth not in Temples made with hands, &c.* 3. Their carnal call by ringing of bells. 4. their standing praying in the high places there, and being called of men Master, contrary to the plain words of Christ, *Mat. 23.* who saith unto his true Ministers, *be not ye called of men Master, &c.* 5. Their long prayers, and studied Sermons (as they call them) their singing of *Dauids* experiences in Rhime and Meter, which they doth not witnesse in themselves nor hearers, their sprinkling of Infants, an invention of man never commanded by Christ, nor practised by his Apostles; their yearly set and forced maintenance. and many other things are done and acted by the Priests of England, which doth contradict and oppose plain Scriptures, and they have no example for such practices, but are humane inventions, and therefore we do deny them and turn from them; and testifie against them, and know assuredly that God will overturn them.

The next thing I meet with, is a saying of *Austin*, which the Priest brings, which makes nothing for his purpose, but is altogether against the end for which it is alleadged, for *Austin* speaks there of the teachings of Christ, and labours to bring from the teachings of men, the words are these; *nec tu me, nec ego te, sed ambo Christum, audi veritatem loquentum, audi Christum dicentem*, neither hear thou me, nor will I hear thee, but let both of us hear Christ, hear the truth speaking, hear Christ teaching; the words are sound and good, for all flesh is to be silent, and Christ must speak in male and female; Ye seek a proof of Christ speaking in me. saith *Paul*, *2 Cor. 13. 3* And the

the anointing which ye have received of him abides in you saith *John*, and ye need not that any man teach you, but as the same anointing teacheth you, 1 *John* 2. 27. which teachings of Christ *Austin* in this place speaks of, which this opposer *Livesey* would apply to the Scriptures without, and so pervert his words above mentioned; But the words of *Austin* do not bear such a sense as Christ speaking in the Scripture, but hear Christs teaching, and so let him that hath an ear to hear, hear what the Spirit saith.

*Pr.* Furthermore I find a Scripture quoted *Isay* 8. 20. *To the Law, and to the Testimony, &c.*

*Ans.* To which I say, the Law is light and was written in the heart, and the testimony of Jesus is the spirit of prophesie, which spirit is a discerner and a tryer of Doctrines and opinions; but that the Scriptures themselves are the touchstone and tryer without the spirit, I deny, & I put it upon *Livesey* (truths opposer) to prove; but to give a little light to the people who do not understand aright, this I say, that in tryal of things and spirits, there is three things to be considered of, that is, the tryer and the thing tryed, and the Rule to try by; Now if I grant the Scriptures to be a rule, yet a blind man cannot see them, nor walk according to them, so that whosoever doth Judge of things, or go about to try spirits, if he have not the spirit of God in his own particular, he cannot try nor Judge aright; & whereas he speaks of conscience being *Regula regulata, non regula regulans*, I say the conscience is not the rule, but the light, or spirit of God; which exercises the conscience towards God & man, that is the true rule; for as many as are the Sons of God they are led by the spirit of God;

*Pr.* And whereas he further saith, *It may not be unseasonable nor unprofitable to give you of this Congregation a short draught of some opinions owned and maintained by the Quakers.*

*A.* To which I say & in the fear of God I declare unto you who are hearers of the said *Livesey*, that to hear a lyar, and a false accuser, is both unseasonable & unprofitable; and hear him so long as you will, you shall never be profited by him nor converted to God, for being out of the Counsel of God himself, he cannot bring others unto God; and that he is a lyer and a false accuser, I shall make it plainly manifest, as I come to his charges  
against

against those people; for I have read over his Book or Papers, and I find a great heap of filthy stuff; for wanting matter wherewithall to accuse, he himself layes a false foundation, and then goes to build, inventing lies and false things, and calls them the *Quakers* opinions; and so heaps a great deal of stuff together, and to colour his deceit, gathers up several texts of Scriptures, and makes a great noise, as though he had confuted the *Quakers* opinions, when indeed it is nothing but his own lies and inventions that he hath confuted; like unto a distracted man, creating imaginations, and then fights with his own created images, as this opposer doth, as I shall make it manifest in due time; and so that which he casts upon the *Quakers*, will justly fall upon his own head; for where envy, lying, and false accusing is, that Religion is not of God; but (to turn back his own words) is a mel-lany of froth, filth, vanity, and villanie, lies, and lewdness, errors, Heresies, and blasphemies, which they have invented, and through covetousness and love of money have deceived the Nations long with, which grieves the hearts of the righteous; but the Lord in due time will throw down *Babylon*, and mar all her Wars, and spoil all her Merchants, and the great Whore which hath made all Nations drunk with the cup of her fornication, shall be cast upon a bed of sorrow, and all who have committed whoredom with her shall drink the cup of fury and indignation of God, and the Beast and false prophets which have deceived the Nations shall be cast into a lake of fire burning with Brimstone.

But I shall be as short as I may have liberty from the Lord, and come to his charges and accusations against those whom he calls *Quakers*, and the first is this.

*Pr.* There is an opinion amongst them that salvation is attainable without Jesus Christ.

*Ans.* That is a wicked lie, I detest and abhor that spirit that uttered forth those words, there is no such opinion among us, who are scornfully called *Quakers*; we profess salvation by Jesus Christ, and not by any other thing or things; for of our selves we are not able to think a good thought, nor speak a good word, nor do a good deed; but our strength and sufficiency is in Christ, and Christ is in us the hope of our glory, and by him are we saved, and made free from the devils bondage and slavery, and from lying, and



standing, and it is Christ in us that works our works, and enables us to perform and do his will; and we are Gods workmanship, Created in Christ Jesus unto good works; and so I testify that salvation is attainable in Christ, and not without him; and that lying spirit in Priest Livise, I do deny; and this is his foundation upon which he builds; and the foundation being a lie, and rottenness, the building cannot stand; Gods vengeance and wrath is kindled, and all liars and deceitful covetous hireling Priests shall be as stubble before the fire, and the Lake is the liars portion; Rev. 21. 8. as for the Scriptures mentioned by him I own them in their place, and they stand a testimony against the liar, and false accuser, and such denies Christ, though in words they profess him; To let every one who hears or read these lines examine your selves whether or no you be in Christ, and Christ be in you, for except Jesus Christ be in you ye are Reprobates. 2 Cor. 13. 5.

Pr. There is an opinion amongst them that the Scripture is not the word of God.

Ans. The Scriptures of Moses and the Prophets, Christ, and the Apostles, are words of God, a Declaration of the things of God, and they testify of Him whose Name is called the Word God, Rev. 19. 13.

Pr. There is an opinion amongst them that every man coming into the world bask in him, and conatural to him a saving light.

Ans. As this is laid down it is false, invented in a false deceitful deceived heart, manifesting his wickedness that gave it forth; But for the satisfaction of the upright I shall declare the truth, and that is this, we say that Jesus Christ is the light of the world, and so it is written in the Scripture, Job. 8. 12. and he lighteth every man that cometh into the world, according to to the testimony of Job. 1. 9. and though darkness may be over the Nations, yet light shineth in darkness, but the darkness doth not comprehend the light, and this light is a manifestation of the fathers love in Jesus Christ, and is Gods true and faithful witness, which reproveth in secret for sin and evil, and doth make it manifest in the heart and conscience, and reproveth him or her that acts and commits it, and that which reproveth and makes sin manifest is light, as it is written; all things that are reproveth are made manifest by the light; for whatsoever makes manifest is light, Ephes. 5. 13. this light is the key that opens the door where the heavenly

heavenly treasure is; and no man or woman in the world can ever come to the true knowledge of sin, much lesse to the knowledge of truth in its purity, until they own the light which Jesus Christ the light of the world hath enlightened them withal; thou canst never see thy ugly shape and thy foul and filthy garments which the devil hath put upon thee; until thou viewest thy self in this light; therefore beware of hating and despising the light within which is of Christ; for whosoever hates that light which checks and reproves for sin, they hate Christ, and the light is the condemnation; for as Christ hath said, this is the condemnation of the world, that light is come into the world, and men love darkness rather then light, because their deeds be evil, for every one that doth truth, he loveth the light and brings his deeds to the light that they may be proved and tryed whether or no they be wrought in God; but every one that doth evil, hateth the light, and will not bring his deeds to the light, lest they should be re-proved, *Joh. 3.*

*Pr.* There is an opinion amongst them that every man may be saved if he will, &c.

*Ans.* This is likewise false; and no truth in it, for we do not say, that the power of salvation is in mans will, but in God, who by his power subdues and subjects mans will; for it is not in him that willeth or runneth, but in God that shewes mercy, and this is the mercy and loving kindness of God who hath sent his Son into the world, that whosoever believeth on him should not perish but have everlasting life; and so salvation is of God, but destruction is of a mans self, for the grace of God that brings salvation hath appeared unto all men, teaching us, &c. So he that will be a Disciple of Christ must deny himself and take up his Crosse and follow Christ, and the Crosse of Christ crucifies the carnal mind and subjects mans will and God worketh in the creature both to will and to do, yet obedience is required of the creature; that as God by his light doth shew his will and mind; it is the duty of men & women to do his will which is our Sanctification.

*Pr.* There is an opinion among them that there is in man no light of reason, no light of nature.

*Ans.* All men that be out of the true light of life, notwithstanding all that which they may call light of reason or light of nature, are darkness according to that Scripture, *Ephes. 5. 8.* once

were you darkness, &c. and yet in that state there is a spark or some glimmering of the true light which shines in darkness, but the darkness cannot comprehend it, Job. 1. and this light is the ground of right reason, and men that despise and reject the counsel of the light become brutish, and unreasonable, and to the understanding comes to be darkened, and the sense of it is lost.

*Pr.* There is an opinion that conscience in man is nothing else, but faith.

*Ans.* That is not so; for conscience in man may erre, and may be teared; but faith is pure, it is the gift of God, and cannot erre, and the mystery of it is held in a pure conscience.

*Pr.* There is an opinion among them that the light within them is sufficient, that there is no need of other teachers, &c.

*Ans.* That light that is of Christ, in it self is sufficient, but there be some that are but Babes and sucklings, and the Lord takes care for them, and for this end was the true Ministry given, having received perfect gifts which were for the perfecting of the body of Christ, until all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, even to the measure and stature and fulness of Christ, and this doth not overthrow all Scripture, but establish the Scriptures, for this is the very end for which the Scriptures were given forth, to wit, that people may be brought to God, and worship God in spirit and in truth, and know the holy unction within them; and John did not overthrow the Scriptures nor the true Ministry when he said, the anointing which ye have received of him abides in you, and ye need not that any man teach you, but as the same anointing teacheth you, &c. and the Prophet Isaiah did not lay waste the Scriptures, nor frustrate the work of the Ministry, when he saith, cease from man whose breath is in his nostrils, for wherein is he to be accounted of? and as then the work of the true Prophets, and Apostles was to bring to God, so now, for all the children of the Lord shall be taught of the Lord, Isai. 54. 13.

*Pr.* Their opinion is, that God is not to be worshipped in places made with mens hands.

*Ans.* We say, God is a spirit, and is worshipped in spirit, and in truth, in his own holy Temple not made with mens hands; for God who made the world and all things therein, seeing he is Lord of heaven and Earth, dwelleth not in temples made with hands, neither is he worshipped with

with mens hands; and this is truth, and whereas he the said opposer doth bring some scriptures, as *Act. 20. 7, 8, 9.* how *Paul* preached in an upper chamber, and continued his speech till midnight, this proves nothing for, but against him; for we bear witness with the Apostle against the Temples made with hands, that God is not worshipped there; and so as the Apostles did meet together apart from the Temple worshippers, so do we now, and worship God in spirit; and whereas he brings some other Scriptures, as *Luke. 4. 15:* where Christ taught in the Synagogue, and *Is. 18, 19, 20.* which we deny not; but this was a time before he was sacrificed up, and he came to fulfill all righteousness; for he is the end of the Law for Righteousness sake to them that do believe; and whereas he adds a scripture in *Psa. 132. 13, 14.* For the Lord hath chosen *Sion*, he hath desired it for his habitation, this is my rest for ever, this he brings to prove that God is worshipped, and dwells in a mans made house, if any be so blind and ignorant to believe him; for my part I believe him not; but I believe what the Scripture saith, *Heaven is my Throne and earth is my footstool, what house will you build unto me saith the Lord?* or where is the place of my rest? not in a man-made house. The heaven of heavens is not able to contain him whom we worship.

*Pr. There is an opinion among them, that the place where the people of God convene to worship, is not the Church, nor to be called a Church.*

*Ans.* We say no, For the Church is the body of Christ built up of living stones, elect and precious, and the Apostle doth not any where call a man-made house a Church, and it is error and blasphemie to call a house (made with mens hands of wood and dead stones) a Church; and therefore a vain wicked and foolish assertion of this blind Priest to call it.

*Pr. There is an opinion among them, that God is not to be worshipped in places where idolatrous worship hath been performed.*

*Ans.* As for the daies of old, what was done then, we let passe, but as for your steeple-houses which a few yeares since were the Popes Masse-houses, God doth not dwell, neither is he rightly worshipped there, and therefore we do denie them and all your dead performances in them.

*Pr. There is an opinion among them that God is not worshipped with the body.*

*Ans.* God is worshipped in spirit and served with the body, according to that Scripture quoted by this opposer, Rom. 12. 1. *I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice, Holy and acceptable unto God, which is your reasonable service, (mark he calls it a service.)*

*Pr.* There is an opinion amongst them that the law is made by the beast, and it is not lawfull to use the law.

*Ans.* The law which is perfect was made by God, and is good, just, and holy; and is for the lawlesse to be as a curb and limie to them, which law we own, and all just lawes made by men, which are according to the law of God, we own; and therefore do I testifie against Priest *Livesey* as a liar and false accuser of the innocent; as for all lawes that are unjust and contrary to the law of God, such are made by the power of the beast; and such lawes we cannot obey but testifie against them.

*Pr.* There is an opinion amongst them that there is no mediate call to the Ministry.

*Ans.* The true Ministers of Christ their call was immediate, by the power and spirit of the living God; that which is mediate is carnal; and Christ is the same yesterday, to day and for ever; and his call to the ministrie is immediate by his power and spirit; and all such as denie an immediate call now, I denie them, they are not Ministers of Christ, but of Antichrist.

*Pr.* There is an opinion amongst them, that Christ is the original language of truth, not Greeke, not Hebrew.

*Ans.* As this is laid down I own it not, but this I say, that Christ is the fountain and fulnesse and the original of all Truth, and the wisest linguist in all the world, Grecian or Hebrewian, cannot by all their skill open the door; nor suck any sweetnesse from this fountain, for it is locked and sealed up, and only they that drink at the stream, the true light, do tast of the sweetnesse, and such receive satisfaction and refreshment, and are led to the fountain, there to drink deep and full draughts, to their comfort and consolation.

*Pr.* There is an opinion amongst them that the conscience of one man is the light of Christ in another man.

*Ans.* This is altogether false and a lying invention of his own, and therefore I need not speak to any thing in this charge, for the foundation being taken away, the building will quickly fall down to the ground.

*Pr.*



*Pr. There is an opinion amongst them that baptisem of Infants is of the Popes institution.*

*Ans.* Hath this opposer so long been trained up in the Popes way and order, and so long continued in the Popes Masse-houle and hath he not yet learned all his institutions? let him go to school again, and he may find it among some of the old rotten trash.

But saith this opposer, this opinion is contrarie to *Mat. 28. 19, 20. Go and disciple all nations baptizing them*, were there no infants in all the world, nor in all the nations saith he?

*Answer.* This command of Christ doth not at all give power to sprinkle infants, for they are not capable of discipling or teaching; mark that, *go and disciple all nations baptizing them*, here is discipling before baptizing, but children are not capable of being disciplined, so not of being baptized with water, and so in this he contradicts himselfe; besides it is a thing never commanded nor practised by Christ nor his apostles, that he sent forth; and so to Rome he must go and seek the institution of it, for the scriptures mentions no such thing as sprinkling of Infants, Christ said suffer little children to come unto me, and forbid them not, for of such is the Kingdome of God; he took them in his Armes and blessed them, but he did not sprinkle water on their faces, as the Priests of England doe he sets them as a figure, and saith whosoever shall not receive the kingdome of God as a little child, shall not enter there in.

*Pr. There is an opinion amongst them; that they cannot sin.*

*Ans.* Whosoever is born of God doth not commit sin, for his seed remaines in him, and he cannot sin because he is borne of God, 1 *Iohn 3. 9*. But he that is born of the flesh doth sin altogether; and so if any man say he hath no sin, before the birth immortal be born in him, he doth deceive himselfe, and the truth is not in him; but whosoever doth own the light of Christ, that doth make manifest sin, and confesse and forsake sin, they shall find mercy; and walking in the light, the blood of Christ cleanseth from all sin, and said *Iohn* these things I write unto you, that you sin not; *Iohn* doth make clear distinction between the two births the one from beneath, the other from above, whosoever abides in Christ doth not sin, whosoever sinneth hath not seen him nor known him, &c. And whereas he mentions an other Scripture, *Ecc. 7. 20. that, with many other Scriptures*, are spoken to the seed of the first Adam, and not to the

the regenerate seed, for as it is written, he that is born of God sinneth not.

*Pr.* There is an opinion amongst them, that men are not now outwardly to expresse their thankfulness in a vocal solemn forme of blessing for what creature comforts they receive from the hand of God; exempli gratia, not to crave a blessing upon their meat.

*Ans.* This is false and a lie, proceeding from the old root; for we do own and practise prayer by speaking of words as the Lord by his spirit doth move, and owneth the saying of the Apostle where he saith, I will that men pray every where, lifting holy hands without wrath and doubting, such their prayers are acceptable unto God; but all lying covetous greedy men, who harbour wrath and malice in them, the Lord abhors, and loathes their services; furthermore I say, that whosoever doth see with a single eye, doth see every creature of God to be good, and are sanctified by the word, and so to the pure all things are pure, and if never a word were spoken to the hearing of the eare, yet the blessing and vertue is felt in the creatures, and praises arise, and is given to God for his miracles who is over all, blessed for ever.

*Pe.* There is an opinion amongst them that salutations are unlawfull.

*Ans.* This is false and untrue as others before mentioned, for salutations of love we own and practise, according to Scriptures, and what Christ said and commanded as to that we practise, if we go into a house, we salute the house, and if the Son of peace be there, our peace remaines: but if not, it returns back to us again, and we shake off the dust of our feet as a testimony against such who reject the love of God; and these salutations we own in the fear of God, according to the Scriptures; but as for all the vain traditional customs of the world, the capping, bowing, cringing and the like we deny, and all vain customarie words, which feeds the wrong part, we denie and speak in the fear of God, as we are moved of God by his spirit; as for other things in this particular, the ground being taken away, the rest will wither; as for the scriptures mentioned I own in the true meaning of them, and in their places according to the mind of the spirit.

*Pr.* There is an opinion amongst them, that Ordinances are not now in force; we are to wait for immediate inspirations, and Revelations.

*Ans.*

*Ans.* All the Ordinances and traditions of men, which have been invented and set up in the time of darknesse and night of Apostacie since the daies of the Apostles, which be carnal and fading, we do deny; but all the pure, holy and substantiall ordinances of Christ which abides and endures for ever, we do own and practice, as the pure spirit of God doth move and lead us; and as for inspirations and Revelations, first for inspirations; this I say, that no man upon earth can know God, savingly in any other manner, then by the inspiration of the holy spirit, for the things of God knowes no man but the spirit of God; and no man knowes the Son save the Father; neither knowes any man the Father but the Son, and he to whom soever the Son will reveal him; he that denyes Revelation, denies the knowledge of God.

*Pr.* Faith came by hearing, Rom. 10. 14. Now hear and your souls shall live so the promise runs, Isa. 55. 3. Now they say your souls may live though you never hear.

*Ans.* Its true, that faith comes by hearing, and hearing by the word of God; but where is the word to be found? read the 6. 7. and 8. verses of the tenth Chapter to the Romans; where the Apostle speaks of the word of faith; Say not in thy heart who shall ascend into heaven (that is to bring Christ down from above) or who shall descend into the deep, that is to bring up Christ againe from the dead; but what saith it? the word is nigh thee; even is thy mouth, and in thy heart; that is the word of faith that we preach. This was the word that faith came by the hearing of it, and this word was manifested in the Prophet, who saith come unto me, hear and your souls shall live; now whereas this opposer saith, that we say souls may live though they never hear; that is false, we do not say so, but exhort people to hearken to the voice of Christ, that their souls may live, and whosoever hears Christ, (though they never hear a covetous proud priest more, who loves money, and seeks gain from his quarter; yet) their souls shall live; for such as loves mony and are envious and proud, lyars and false accusers, were never sent of God, and shall never profit people at all; such are to be turned away from; and whereas this opposer Livesey speaks against Revelations, and saies, What need have we to waite for Revelations? &c. I say there is not any man that rightly knowes God, nor any thing of God but by Revelation; for though the Scriptures are given forth, and any one may buy them for mony,

yet none in all the world, no nor the wisest, nor the most learned of men can understand them, except the same spirit that gave them forth do reveal and open them. For as I have said, the things of God, knowes no man but the spirit of God: And whereas he queries, and saith, Where hath these men a promise to encourage them thus to waite, &c. I say many and pretious are the promises and the reward of those that wait upon the Lord, for he that waits upon the Lord, his strength shall be renewed, and again, wait upon the Lord, and he will save thee, there were never any that waited on the Lord in vain. So I say, blessed are they that wait upon the Lord, and stand upon their watch and are not weary, the Lord will reward them with his everlasting blessings, and give them an inheritance amongst the Saints in light.

Pr. The great object of the Quakers is grounded on the first of Iohn. 2. 27. Ye need not that any man teach, this makes not for them nor their Revelations, but against both; See verse foregoing, which speaks of Seducers, Iohn meanes as is evident, that they need not any of those Seducers to teach them but the spirit and the written word, and the Ministers of Christ were sufficient.

Ans. O the wickedness of man! when once turned from the holy unction and light of the spirit within, how he twines and turnes, and confounds himselfe as this opposer doth, one while accuses the Quakers with denial or slighting of the Scriptures, and here saith their great object is grounded on 1 Iohn 2. 27. what, neither be contented to let us own nor disown? and then like his Master, brings part of the scripture, and gives a wrong sence of the other part: Ye need not that any man teach, saith ye, but the Scripture saith thus, but the anointing which ye have received of him, abideth in you; and ye need not that any man teach you, but as the same anointing teacheth, you of all things which is truth, and is no lye, and even as it hath taught you, ye shall abide in him; Here its plainly manifest, Iohn speaks of the holy unction which taught them of all things, and labours to keep the Saints to the anointing within them, as a safety against all Seducers and deceivers, who laboured to draw from it to their own inventions. And this same holy anointing we have received of God, to be our teacher & we do deny and turne from all such Seducers and lyars as James Livesey, for such are not of God, neither can enter into the Kingdom of God.

**Pr.** There is an opinion amongst them, that no reverence is to be shewed, no honour nor titles of honour to be given to man, Magistrate or others.

**Ans.** The day of Gods mighty power is come, and the Lord is staining the pride and the glory of all flesh, and the everlasting Gospel is preached. *fear God and give glory to him, for the hour of his judgement is come, Jesus Christ is our Captain, and we follow him that did not respect the persons of men, neither received honour from men, who saith, how can ye believe that receive honour one of another, and seeks not the honour that comes from God onely? we are such as do not seek honour, nor receive honour from men, and this was the Christians practice, which we own, but in the Lord we honour all men and give that which is just and due unto men: honour to whom honour, custome to whom custome; but amongst the Saints there was no such custome as to Lord one over another; that was the manner of the heathens, but saith Christ, it shall not be so amongst you.*

**Pr.** There is an opinion amongst them that its unlawful for Ministers to take hire, any reward or encouragement for their preaching, not Tythes especially.

**Ans.** To preach for hire, Lucre or gain is a great evil, testified against, not onely in the old time under the Law by Gods true Prophets, but also by Christ and his Apostles; whatsoever was allowed by God, was free under the Law, as well as under the Gospel, and when any did it for hire or gain, it was a loathsome and a filthy thing. When Tythes were allowed by the Law of God unto the tribe of *Levie*, they having no other portion or inheritance, it was a free thing, they people were to offer freely, and to bring their Tythes into the store-house, and the Priests, which were ordained to offer burnt offerings and Sacrifices were to do it freely, a figure of Jesus Christs laying down his body freely; and in those daies when any did it for hire or gain, the Lord sent his holy Prophets to testify against them, as ye may read in *Isa. 56. 10, 11. Jer. 5. 30, 31. Mica 3. 5, 11. Eze. 34. chap. Hos. 6. 9.* and many others: And when Christ was come in the flesh he changed the ministry, and also the maintenance, and gave forth new commissions; though he owned the Law (with all its commands and ordinances) in its place; and whereas he reproves the Pharisees, saying, *Wo unto you Scribes and Pharisees, hypocrites,*



crits, for you pay Tythe of Mint, Annis, and Cummin, and have omitted the weightier matters of the Law, Judgement, mercy and faith, these ought you to *have* done, and not to leave the other undone; And upon these sayings of Christ, this opposer *Livesey* seemeth to be much strengthened in upholding this great Idol of Tythes; saith he, Were not those times in which those Scribes and Pharisees were, the times of the Gospel? are they reproved for paying Tythes, no, no? (saith he) these things ought you to have done saith Christ; these things ought not to have been done saith the *Quakers*. Ans. Can a *Leopard* change his spots? or can this wicked Priest leave off his lying? When did any *Quaker* say that Tythes ought not to have been paid? I leave this as a charge and and weight upon the head of this opposer, and surely it will sinke him into the pit at last, if he do not with speed repent; but to clear the case, That was a time before that, Jesus Christ was sacrificed up, and he did not come to break, but to fulfill the Law; and therefore saith Christ, and so say we, *These things you ought to have done*. (mark a time perfectly past) he doth not say these things ye ought to do or continue, but speaking to them who were under the Law, and not to the Gospel Ministers whom he sent forth; For this was their commission, freely ye have received, freely give; and into what City or Country ye come, enquire who is worthy (mark) he doth not say enquire what sums of money people will give you for preaching, or what Tythes or Gleab Lands, or augmentations belongs to such a place, that was abhorred by them (but they were to enquire) who was seeking the kingdom of God, and if any one was found worthy, and did receive them and hear their words, they were allowed to stay and abide there, and they might freely eat and drink such things as were set before them; For the *workman is worthy of his meat*, but if any did reject their sayings and did not hear their words, they were to depart, and shake off the dust of their feet as a testimony against them, read *Mat. 10. Luke 10.* Here was a free Ministry and a free maintenance; agreeable to this, is that of the Apostle to the *Corinthians* 1 *Epistle 9, chap.* where he pleads his power and authority to eat and to drink with such as did receive his testimony, which scriptures are much abused by the earthly covetous teachers in these daies, perverting the scriptures for their own selfish ends. The words of the Apostle are these, *Have we not power to eat and to Drink?* (mark) he doth not say, have

have not we power to take Tythes, or 2. or 300 l. or more or lesse by the year, but he shewes his power amongst them, that he had power to forbear working, and so brings several similitudes) *who goeth a warfare at any time at his own charge? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?* (mark, it was eating where they had planted, and so he goes on) it is written in the Law, *thou shalt not muzzle the mouth of the Ox that treadeth out the corne*, and so say we, it were unjust to let the Ox starve that treads out corne; but there be some fleshy beasts that spoile the corne, and such their mouthes must be stopped; but what are all these sayings to the idle slothful teachers in our age? when do they go and plant a vineyard, or get a flock, or tread out corne? when do they goe into other Nations to convert the Turks and heathens? they are ready to plead for the maintenance of Gospel Ministers, but why doe they not do their work; the Apostles and Ministers of Christ travelled up and down in hard labors and great sufferings, and their great care was to make the Gospel without charge; but the Teachers in England they love their fat benefices; and large houses, and love not to go into the Lords battel, but if a larger benefice happen to be vacant, they be ready to go thither, that is, from a little one to a great one; but I seldom see a Priest, or have known any to be moved or called from a fat benefice to a poor one; and so are contrary to the Gospel Ministers, who were ordained of Christ, and so have no right to their maintenance; they that preach the Gospel may live of the Gospel, and such as sow spirituall things may reap of the carnal things; what is necessary for his body for food and raiment, and this is allowable; and he that is taught in the word ought to communicate to him that teacheth in all good things freely, but not by constraints; but saith this opposer who minds earthly things, whose God is his belly, Let him communicate in all his goods, hay, hemp, flax, pigs, geese: I say the Ministers of Christ did never plead so for their bellies; and as for Tythes, it was never paid amongst the true Christians, but the Minister of the Gospel in the seventh chapter to the Hebrews speaking through all the figures, Tythes before the Law, to Melchisedech the similitude like the Son of God, Tythes under the Law to the Levitical Priesthood, and speaks of the change of the Priesthood, and of the Law, and of annulling the Commandement; and in the beginning of the eight chapter sums

up all in one, now saith he of the things that we have spoken of (and Tythes was one of the things) this is the sum, Jesus Christ, who is a Priest for ever, not after the order of *Aaron*, but by the power of an endless life, who is the end of all likenesses, the sum of the figures, Types and shadows, the end of the first Priesthood that received Tythes, and the end of the Law, and so an end of Tythes, and all who take or pay Tythes now, it is a denying of Christ to be come in the flesh, and such are Antichristians; and all Lawes and Statutes which are made by men for the payment of Tythes God will overturn and throw down, and the true Christians who are subject to the Ordinances and commands of Christ cannot obey, but testify against such Lawes which have been made in the dark times of Popery, which the Priests of *England*, who deny the Pope in words yet are upholden and maintained by his maintenance, which never any of the true Ministers of Christ did, as this opposer doth in words confess that the Apostles took no Tythes; but I shall leave this point and go on, and leave Tythes and all set and forced maintenance to fall with the hireling and carnal-man-made Ministers.

And whereas this opposer and gain-sayer is speaking of expounding, adding and giving meanings upon the Scriptures, and brings the expounders of the Law, and *Paul* confounded the *Jews* and the like, and then numbers himself amongst them, and saith we are Christs Ambassadors, when he is manifested to be a liar, a false accuser, Preaching for hire, and is one in nature with those blasphemers who said they were *Jews*; but were not, as these say they are Ministers of Christ, but are not, but are the Synagogue of Satan.

*Pr. There is an opinion amongst them that the Church of England is no true Church.*

*Ans.* That which is commonly called the Church, which this opposer went about to prove, to wit, a place built with mens hands, is no true Church, neither are the Saints that meet in those idolatrous places, but a company of mixed people, of proud, covetous, heady, high-minded ones, scoffers, and scorners, lyars, and swearers, drunkards, and all manner of ungodly persons meet in those places; and all the whole body of that worship which is maintained and practiced there, is quite another thing then what was practiced in the true Church, and so not the Church

Church of Christ, which is his body, which he hath Redeemed with his own blood, that he may present it without spot unto God, not having any spot or wrinkle or any such thing.

*Pr. There is an opinion amongst them, that there hath been a night of a Apostacy ever since the dayes of the Apostles, now the life is risen which guided the Apostles.*

*Ans.* There hath been a dark night of a Apostacy since the dayes of the Apostles, and the sheep of the Lord they have been made a prey upon, and have been scattered all this cloudy dark day, not that the Lord hath not had a people through all ages even in the darkest times, but they have been under great sufferings, and great tribulations, and it is also true that the life and spirit is again risen, and the Almighty God by his power is bringing people back unto that, which the deceivers and the Antichrists went from, and the foundation of many generations is raised up, and the Rock is witnessed amongst those who are the reproach of many people, which shall dash to pieces all that strive against it, time will make it manifest.

*Pr. There is an opinion amongst them, that the Scriptures are to be taken literally, &c.*

*Ans.* The Scriptures are not of any private interpretation, neither can any man by his learning or wit understand, or open them, but the same spirit that was within the holy men of God which moved in them, and gave unto them an understanding, must give unto people now a knowledge and understanding of the Scriptures and of the things of God, and not another spirit.

*Pr. There is an opinion amongst them, that they ought not to swear at all, no not when called before the civil Magistrate.*

*Ans.* We have Christ amongst us who is the truth, who teacheth us in righteousness, to let our yea, be yea, and nay, nay in all things, and we have the Scriptures of truth which testify of Christ amongst us, where it is plainly written in Mat. 5:33, 34, 35, 36, 37. and given forth as a command of Christ among many other things which he had been speaking of in that same Chapter, speaking of things in old time, which Christ ownes in their place, but he gives forth Lawes in a more strict manner, for example, ye have heard that it was said by them of old time thou shalt not kill, and whosoever shall kill shall be in danger of the Judgement; But I say unto you, that whosoever is angry with his Brother, &c. shall be in danger of Judgement.

Judgement. Ye have heard that it was said by them of old time thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart, (Mark these sayings, here is mentioned, what the Law saith, and then what Christ saith, who is the perfection of all things) and so he goes on, and saith, again ye have heard that it hath been said by them of old time, thou shalt not forswear thy self, but shalt perform unto the Lord thine oathes, but I say unto you swear not at all, (Mark these words, as he spake to the perfecting of other things, so of this of swearing; he doth not say that it was lawful to swear before a Magistrate, as some say now, but there is nothing more plain, he puts an end to all swearing, not onely of vain and frivolous oathes, in common speaking, but also all oathes whatsoever, for as he spake absolute in other things, so in this; for no doubt if an oath had been lawful to be taken in the Gospel times, he would have mentioned it in this place, but it is so far from holding forth such a thing, that it is absolutely forbidden; the Law saith thou shalt not forswear thy self, but perform thine oathes to the Lord, but I say, swear not at all, neither by heaven, for it is Gods Throne, nor by the earth, for it is his footstool, neither by Jerusalem, for it is the City of the great King, neither by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea, nay, nay, for whatsoever is more then these cometh of evil, so by this it is plainly manifest that Christ hath ended all oathes; for as the perfection of ancient times under the Law was not to forswear, so the perfection of Christian men is not to swear at all. And whereas this opposer, that I have to deal with, brings a Scripture out of the Prophets, Jer. 4. 2. and thou shalt swear the Lord thy God in truth, &c. I say this doth not at all make void the sayings of Christ because he is the end of the Prophets, who saith swear not at all; and whatever other Scripture may be alladged, it is not at all contradictory, because Christ the Son is greater then Moses, he reigns over the house of Jacob and Joseph who swore in their day, Solomon swore, but a greater then Solomon is here; And whereas the Prophet saith thou shalt swear by the Lord, this was to bring them off from all false oaths, not to swear by Baal nor other false Gods; but they were in those days to swear by the Lord; but Christ is come, as I have said, who is the great Prophet, who ends all oathes; And whereas it is alladged that an oath is an end of strife,



strife, and therefore to be used, saith this opposer; But I say that whosoever doth bring that Scripture in Heb. 6. 17. to maintain swearing, contrary to Christ his command, they pervert the Scripture; for the Authour to the Hebrews doth not speak there to prove an oath lawful at that time, but he is speaking of God making a promise to Abraham; and because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee; and so after he had patiently endured, he obtained the promise; for men verily swear by the greater, and an oath for confirmation is to them an end of all strife; the Apostle doth not bring this in opposition to Christ, but speaking concerning God, who swore by himself concerning his promise and giving his Son, Christ, who ends the strife; and this I further say, that those that be in strife and oathes they have not learned Christ; one Scripture more I shall add as a confirmation against swearing, and that is in Jam. 5. 12 but above all things my brethren swear not, neither by heaven, neither by the earth, neither by any other oath (mark all oathes are forbidden) but let your yea, be yea, and your nay, nay; else ye fall into condemnation.

*Pr.* There is an opinion amongst them, that singing of Psalms is no Gospel ordinance, especially not to be used in mixt Assemblies.

*Ans.* This is false; for singing of Psalms according to the Scriptures, we own, singing with the spirit and with understanding, making melody in our hearts to the Lord, according to those Scriptures, Col. 3. 16. Ephes. 5. 19. And whereas another Scripture is also leadged, Jam. 5. 13. if any be afflicted let him pray, is any merry let him sing Psalms. this is owned by us, but the question will be, who are they that are truly merry? I say that none are truly merry but the ransomed of the Lord, who have passed through many tribulations and fiery tryals, whose garments are washed with the blood of the Lamb, such shall return to Zion with joy and singing, and everlasting joy shall be upon their heads; But the songs of the wicked shall be turned into howling, and weeping, and such we do deny, and all such as take Davids words (a man after Gods own heart) and turn them into Rhime, and Meeter, and a company of mixt people of proud ones, covetous, envious, wrathful, scoffing and scornful ones, for such as these to sing Davids experiences, his prayers and prophecies, his weepings, wallings, roarings, cryings,

blings, and such like, this is a great wickedness, to speak *David's* words and say, *O Lord I am not puffed in mind, I have no scornful eye, I do not exercise my self in things that be too high, &c.* when both Priest and people are proud and scornful; such singing we do deny, and as sure as God lives it shall be turned into howling and weeping and bitter lamentation.

*Pr.* There is an opinion among them, that the spirit is the rule they ought to walk by, the spirit is our guide, teacher and leader.

*Ans.* That which was the Rule and guide of the people of God before the Scriptures were written, and their rule and guide that writ the Scriptures, is our Rule and guide now; and that was the spirit of God which led and guided them in the way and truth of God, and it is written in the Prophets, *all the children of the Lord shall be taught of the Lord;* and this was the promise of Christ to send the Comforter, the spirit of truth, which should lead and guide them into all truth; and this is according to the Scriptures, and stands over the head of all gain-sayers, and opposers; but this is so plain that no reasonable man will gainsay it, for as many as are led by the Spirit of God, are the Sons of God.

*Pr.* There is an opinion amongst them that the Trinity of persons is a lie, and that there are not three persons in the God head.

*Ans.* What the Spirit of the Lord doth own, we own, and what is written in the Scriptures by the motion of the spirit we own; There is three that bear record in heaven the Father the Word, and the holy Spirit, and these three are One, and this we own, as for three persons I have not read of such a thing in the Scriptures, God is an incomprehensible spirit, and is but One; Father Son, and Spirit, three in manifestation, but all one in power, one God over all, blessed for ever.

*Pr.* There is an opinion amongst them that the Ministry of England is Antichristian, and our Ministers no Ministers of Jesus Christ.

*Ans.* 1. Such as are brought up at Schools and Colledges, and there learn *Aristotle's* moral and Philolophical Arts and sciences, and there take certain degrees and orders, as Batchelor of Art, Master of Art, Batchelor of Divinity, Doctor of Divinity, and the like, and are trained up there certain years, and so made Ministers in and by the will of man, such are Antichristian; but such are the Ministers of England, therefore no Ministers of Christ.

*Ans.* 2. Such

*Ans. 2. Such as make contracts and bargains with people for certain fees stipends and great sums of money, as 80, 100, 200, 300 pounds or more or less by the year, and will not preach without money, such are Antichristian, but such are the Ministers of England, therefore not the Ministers of Christ.*

*Ans. 3. Such as denies the Doctrine of perfection, the life of pure Religion, the work and end of the Christian Ministry. Eph. 4. 11, 12, 13. Col. 1. 27, 28, 29.) and say that none can be perfect or free from sin while they walk upon the earth, but must alwayes live in sin, and sin in them, such a Ministry is Antichristian; But such are the Ministers of England, therefore not the Ministers of Jesus Christ.*

*Pr. I would gladly know, if the Ministers of England be not the Ministers of Christ, what Ministers are the Ministers of Christ?*

*Ans. For satisfaction of the honest hearted, I shall declare who are the true Ministers of Christ, that is to say, such as have received perfect gifts from God, freely, and are made Ministers by the will of God, and sent forth by his power to turn people from darkness unto light; and from the power of Satan unto God, who freely Minister as they have freely received, who cover no mans gold, silver, nor apparel, but preach the word of God freely at all times and seasons as the spirit doth move and give utterance; and many such there are amongst those that the scornners of this world do call *Quakers*, who preach the Gospel of salvation freely, not seeking money or maintenance; and many within these few years in England by the power of this Ministry received from God, have been converted from sin unto God.*

*Pr. Whether Jesus Christ have any, especially designed for his work, or none but himself the Prophet of his Church.*

*Ans. Christ is the head of his body the Church, and is the great Prophet, and from him who is the head every member of the body receives nourishment and refreshment, but I do own a Ministry ordained and sent forth by him for the perfecting of the Saints, and for the edifying of the body, until we all come into the unity of the faith and of the knowledge of the Son of God unto a perfect man, even to the measure and stature and fulness of Christ as I have said before.*

*Pr. When the Ministry of England began to be Anti-christian, and how long it hath been so?*

*Ans.* The Antichristian powers of darkness hath reigned long, and I question much whether ever the National Ministry of England were free from Anti-christianism, though I do believe the Lord hath had many precious people in it, who in their time have stood faithful witnesses for God, some have suffered death; but the Ministry was never thoroughly purged from popery, no not to this day, but most things practiz'd are Popish inventions; as their Schools and Colledges where they make their Ministers, little or nothing differing from the Papists Schooles and Colledges, where they make their Ministers, their maintenance by Tythes, vicarage houses, gleab lands, &c. even as the Papists do; and many other things there are wherein they do agree; so that it is hard to tell the time when it began, but this I say, in the night of Apostacy, since the daies of the Apostles it begun.

*Pr. What it is that renders them Antichristian? taking of Tythes, or what?*

*Ans.* Taking of Tythes is one thing that renders them so; but there be many other things, as their call into the Ministry, and being made Ministers by the will of man, and their set maintenance, great sumes of mony by the year, their doctrine and practices, scarce any one thing is acted or done by them in all that which they call the worship of God, as it was acted or done in the daies of the true Apostles, and if it were so that they were found in the very practice of the Apostles, yet not being led by the same spirit, it is antichristian: for the Christian worship was in the spirit and in the truth; and all peoples & nations, though they may have all the words given forth from the spirit, if they be not in the spirit and in the truth, they be false worshipers, and are Antichristian, that profess Christ in words, but have not the life of Christ within them; more I might say as to these things, but so much having been written already by others, I shall proceed further; only I take notice of three accusations against us, that is, 1. That we deny the Trinity of persons; 2. The Divine authority of the Scriptures. 3. And the Souls immortality; to the two first I have already spoken; and the Soul we say is immortal, and so I leave the lyar to receive his portion in the lake of endless misery, *Rev. 21. 8.*

Now I come to 20. particulars wherein this opposer goes about

to cast an odium upon the *Quakers* bringing several things which he saith the *Jesuites* and *Papists* holds; it seems he is well acquainted with them, but what is that to the matter; because the Devil believes there is a God, shall not I believe truth because the Devils believes so? If *Jesuites* and *Papists*, *Turks* and *Infidels* hold any truth, their holding of it shall not make me deny it; but truth I shall own where ever I finde it, and all *Lyes* and false accusers, and that which is contrary to truth I deny; but I shall come to the particulars, and what concerns those whom he calls *Quakers* I shall speak to, and what concerns the *Jesuites* and *Papists*, let them answer for themselves, if they will.

*Pr. Jesuites have low, base and vile thoughts of the Scripture, its with them a nose of Wax, a dead letter, no sufficient ground of Faith nor judge of controversies, so Bellarmine, &c. so Quakers.*

*Ans.* That the *Quakers* have low, base and vile thoughts of the Scriptures is very false, and wickednesse it is to say so; for we dearly own and highly prize the Scriptures, and own them to be a true testimony of him who is the author and foundation of faith, Christ Jesus; but life is not to be found in the Scripture, but in Christ, who is the life and the quickning spirit, who is the judge of all controversies according to the Scriptures.

*Pr. Jesuites and Papists cries up salvation by the light and law of nature, without the knowledge of Christ, &c. so Quakers.*

*Ans.* We say as I have said before, salvation is by Christ who is the light of the world, and lighteth every man that cometh into the world, and not by the light and law of nature without the knowledge of Christ, this charge is altogether false, as to the *Quakers*; as for the other let them answer for themselves.

*Pr. Papists say the Church of England is no true Church. They say the Ministry of England is antichristian, and so Quakers.*

*Ans.* To both these I have spoken of before, to which I refer the Reader.

*Pr. Subesse Romano pontifici est de necessitate salutis; No salvation for us unless we become Catholicke; in their sence. Quakers say we are all damned except we turn Quakers.*

*Ans.* We say this, and it is no more then truth, that except ye repent and be converted, ye must all perish; But as for the words as they are laid down, they proceed from the wickednesse of his evil heart, and are not true; our way is Christ, and this is the way of holiness, and is but one, and there is none other, and to



this way must all come that are saved, and must know trembling and quaking before all wickednesse be thrown down; and truth and righteousness be set up; therefore let none despise the power of God, least ye be cut off in his seivce wrath.

*Pr. Jesuits allow women to do the works of the Ministry, &c. Quakers allow womens preaching as spiritual.*

*Ans.* God hath spoken by his holy prophet, saying, it shall come to passe in the latter daies, that I will pour forth of my spirit upon my Sons and daughters, upon my servants and hand-maids; and where the spirit of God is, there is liberty, it is not to be quenched, neither in Son nor daughter; where the seed is witness'd either in male or female, to wit, Christ who is one in the female as well as in the male, and where he rules and reignes he may and ought to speak, and this is according to Scriptures; but let the woman be silent as saith the Scripture.

*Pr. Papists look upon miracles as signes of the true Church, so Quakers.*

*Ans.* This is but the mans imagination, because he would have something to say, as for miracles I do not look for them, but if any by the power and spirit of God do work miracles, as some have done among us, we do own it, and give God the honour, whose work and power it is, and not any work of the creature.

*Pr. Papists put a high esteem on visions and Revelations equalling them with, or preferring them above the written Word; so Quakers.*

*Ans.* True visions and true Revelations seen and revealed by the true spirit I must needs own, if a Turk or infidel should profess the truth, its no worse for their professing of it; And so I say that which is revealed by the same spirit which was within them that gave forth the Scripture, is one and the same with the Scripture, for the Truth is the same yesterday, to day and for ever.

*Pr. The Jesuites say a man may be saved if he will, if he will follow the light, &c. and the Quakers.*

*Ans.* I have formerly answered to this point, yet this further; I say the saving power is not in mans will, but in Christ the light, and whosoever believes in and followes the light shall be saved, and he that believes not, but followes his own will shall be damned.

*Pr. The Papists extenuate imputed Righteousnesse in setting up their own Inherent Righteousnesse, so Quakers.*

*Ans.*

*Ans.* All our own Righteousnesse is as filthy rags, and we do not set it up but deny it, together with all unrighteousnesse; but we exalt and set up Christ, who of God is made unto us Righteousnesse, Justification, Redemption, and all other things who dwells in us and is our life, and we in him, and have our peace.

*Pr.* Papists say they can keep all Gods commandments perfectly, fulfill the law in their own persons, so Bell, and the Quakers.

*Ans.* Through the strength and power of Christ, that dwells in us we can do all things, and his commandments are not grievous but joyous to us; and Christ doth fulfill the Righteousnesse of the Law in us, who walke not after the flesh but after the spirit, and whosoever saith he knows God and keeps not his commandments, is a liar and the truth is not in him.

*Pr.* The Church Papists hold that their Church is infallible, which at last is the Pope; so Quakers.

*Ans.* We do not hold the Pope to be the Church, neither do we believe the Pope to be infallible, any more then the Priests and Church of England.

*Pr.* Jesuits say there is no foundation for Infants Baptism in the written word.

*Pr.* The Jesuites say baptism is of mans institution; so Quakers.

*Ans.* We are bold to affirme it, and say there is no command nor example nor practice in the Scripture for Infants baptism, it is an invention of man; and I lay it upon all the Priests of England, and Papists, and all who practice it, to bring me a proof of it from the Scriptures, or else confesse their sin in doing that which was never commanded, nor by any of the Ministers of Christ practiced.

*Pr.* Jesuites make their Pope a God, &c. Quakers make themselves Gods, curse men, damn them to Hell.

*Ans.* It seemes this Priest is wholly given up to the Devil in venging forth so many and grosse wicked lyes; we do not make our selves Gods but denie our selves, and take up the Crosse and follow Christ; But we do witnesse that God dwells in us; and we never curse men nor damn them to Hell; but we testifie against sin, which if not forsaken and repented of, will lead men to Hell, for the wages of sin is death.

*Pr.* Jesuites call us heriticks, dogs, &c. and the Quakers call us the brood of Cain, Baals Priests false prophets, Seducers, &c.

*Ans.*

*Ans.* They that are envious and wrathful are of *Cains* generation and off spring, and if we find any of the priests of *England* in that nature, we must tell them the truth, it is no other language then what the spirit of the Lord hath given to deceivers and false prophets in times past, and the priests of *England* being found in the same steps and covetous practises, we do them no wrong to give them their right names.

*Pr.* *Papists* place most in external observations, seeming authority, so *Quakers*.

*Ans.* The lyar will arrive at Hell at last, when he hath filled up his measure: once more I testify that we do not place most in outward things, but in Christ is our strength who works in us to will and to do of his good pleasure.

*Pr.* *Papists* prefer *Jeromes* version of the Bible before the Hebrew and the Greek, so *Fox* and others deny Greek and Hebrew to be the original, preferring the *English*.

*Ans.* Where did ever this opposer hear *Fox* and others speak of preferring the *English* before the *Greek* and *Hebrew*, the *English* we own in its place and so *Hebrew* and *Greek*; but not any of these Languages can open the mysteries of God, therefore let all flesh be silent before the Lord, and let God alone be exalted.

*Pr.* The *Jesuits* cast off prayer to God, and pray to *Saints*, &c. *Quakers* have cast off prayer to God, when do they pray in their families, meetings &c.

*Ans.* Here is a Charge and a question laid down: the charge is that *Quakers* have left off praying to God. Now if the *Quakers* have not left off prayer to God, then *Ia. Livesey* is a lyar; but they have not left off prayer to God, as thousands in this Nation can testify, but pray often both in their meetings and in their families as the spirit of God doth move and guide them, therefore is *Livesey* a lyar.

*Pr.* The *Jesuits* say that the Empire of learning is within the heritage of the *Jesuits*, so *Quakers* say we are in darknesse, all our eyes are out, theirs onely open.

*A.* Every tree is known by his fruits, & so we say of the Priests of *England* after all their talking and profession, and having received so much money, see what may be reaped in their fields, even a great Crop of corruption pride and covetousnesse reigning in themselves, and what can be expected to be brought forth in people

ple; but like Priest, like people, wandring astray like sheep without a shepherd; but the day of the Lord is dawning, and the Lord hath opened our eyes, praises to his holy Name; and we desire that their eyes may be opened, that they might see their filthiness, and repent that their souls might live.

Thus I have gone through his 301 particulars, and what is truth I have owned, and what is not I have denyed, and turned it back again into the old bottle from whence it sprung: I shall hasten to an end, for it is out of my life to wade in such muddy fleshy stuff as this is, onely for Truths sake to remove the stumbling block out of the way of the simple: And now whosoever thou art that reads this, let not prejudice enter into thee, but in the feare of God weigh and try things, and hold fast that which is good.

The next thing I meet with is some questions, which he propounds, and then goes about to answer, or give his censure; I may speak something to the questions, and to other things as the Lord moves.

*Qu. What may we rationally and Charitably conceive or judge of the quakers pretended piety and sanctity, have the truth of grace in them or no?*

*Ans.* Wicked ungodly men, such as I have found this Priest, a Lyar, a Blasphemer, a false accuser have nothing to do to judge of the Piety and Sanctity of the people of God; but they themselves are reserved for the judgement of the great day, when the Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, & that obey not the Gospel of the Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his Saints, and to be admired in all them that believe; this day is coming on apace, wherein the deceits of all deceivers shall be made manifest; and this know, that our Piety and Sanctity is not pretended, but true and firm, proceeding from the true root and sure foundation, and we have the truth of grace in us, by which we are taught to deny the deceitful Ministry of Antichrist, and all ungodly lusts and pleasures, and to live a godly and sober life in this present World.

Some things I take notice of in this opposers pretended answer,

sway, to this first question which he chargeth upon the *Quakers*, which justly falls upon his own head, false doctrine taketh he begets false Picty, now what can be false doctrine then to deny perfection and cleansing from sin? this opens a door to wickedness, and strikes at the life of Religion, denying the very end of Christ his coming and being manifested, which is to destroy the works of the Devil: so this is the ground of the bad conversation and false picty, and whereas he seems to strike at the conversation and practices of those called *Quakers*, I leave it to all sober people to judge whether the *Quakers* or the Priests walk more strictly and soberly, and which of them deny themselves the most for those who are found most in self-denial, are the lowest disciples of Christ, and whereas he querries how can a good life and an ill belief stand together, corrupt head & corrupt heart commonly go together, corrupt principles breeds and feeds corrupt practices, all these considered, they fall heavy upon the Priests and carnal professors, for how can these be any worse belief, then to believe that people shall never be pure nor clean, nor overcome sin while they live, this is the ill belief, from whence all the corrupt practices have liberty, but we own no such faith, but our faith is the gift of God, which purifies our hearts, and gives us victory over the World & the lusts of it, and so a good belief and a good life stands firme and fast together; and whereas he speaks of the power of Godliness, and the power of sin cannot dwell together; I say that the Priests of *England* are so far from the power of godliness, that few are come so far as the forme of godliness, but are spending their time like dreamers, keeping people in the dark; alwaies learning, but never able to come to the knowledge of God.

2. Q. *What is the Religion of the Quakers?*

Ans. Our Religion is not known to the World, nor ever can be learned by a worldly principle, but the sum of it is this to love God, with all our hearts, and our neighbours as our selves, to visit the fatherless & the widows in their afflictions, and to keep our selves unpolluted from the World; and whosoever shall learn our Religion, which is the one true religion, must own that principle of light which is of Christ, which shines in the conscience, and stands as a witness against all sin and evil, and leads out of the Worlds Lusts, and vanities, into holiness and Righteousness, which exercises the conscience towards God and man, and leads in the way of Justice, and



and Righteousness; for our Religion doth not consist of any sin or iniquity whatsoever; but is holy and pure, by which we are joyned to God, and have unity with him, and worship him in spirit and truth.

3. *Q.* Is it your duty to endeavour the conversion of them?

*Ans.* We are convinced long ago of the evil of the Priests of England, and of the deadness and emptiness of their forms, and dead observations, and the Lord hath turned us from them, and have converted us from evil unto good, and we are his, and in vain it is for all the Priests in England, with all their cunning craft, to convict, or draw us back again; no, no, we are drawn by the cords of everlasting love, out of that thick mire and Clay, which they and thousands of their hearers stick fast in; and it is our desires, and also our endeavours to draw them out of it, that they may feed with us at the Lords Table, and eat plentifully to the satisfying of their hungry souls. And whereas he speaks of prayer to God for us; alas poor man, his prayers we deny; God hath no regard to him and his prayers, they are abomination, because of his great wickedness; Therefore before he talk of praying for others, let him repent of his sin, lest God cut him down and cast him off for ever.

Furthermore this opposer vomits up more of his filthyness and wickedness, saying, now they cast by the written word, saying salvation is attainable without Christ. Oh! horrible wicked liar, Gods vengeance hangs over his head; Scripture we own, and Christ alone our salvation: Further he goes on and saies *Quakers* are hereicks, therefore are to be rejected and left to the civil Magistrates Cognizance.

*Ans.* By this I smell his wicked spirit, no less then blood would satiate that spirit; but the Lord hath put a curb in their mouths; that the spirit of an heretick that would punish the bodies of people; and not the spirit of the true Apostles; for they wrestled not against flesh and blood but against principalities and powers, against spiritual wickedness in high places; but I shal pass by some of his chaffy stuff, and leave it to be blowne away by the breath of the Almighty, and so come to the next.

4. *Q.* Whether are Quakers within?

*Ans.* I answer no; but the Lord hath raised them up by the power of his spirit to testify against all the sorceries, and witchcrafts and enchantments which are found amongst the Merchants

of *Babylon*, the black priests, who have been clouded with blackness who have long beguiled unstable souls, and made Merchandize of them; such as led people from the Spirit of God, were witches, and bewitched the *Galatians*, and such now in *England* who draw people from the light, life and spirit within to carnal observances without, such are they that bewitch and beguile poor souls; Now whereas this opposer doth bring some Scriptures, whereby his intent is to prove the *Quakers* witches, but I shall examine them; the Spirit of God (saith he) sets our impostors to the life, sometimes comparing them to deceitful Merchants who can set a fair glosse upon their false ware; to which I say, who are more deceitful then those Merchants of *Babylon*, the covetous Teachers, who heapes a great deal of stuff together, nay sometime steal a Sermon, and set a fair glosse on it and sell it to the people, and when they have sold it once over, and received money for it, yet they oftentimes sell it over, and over again, and forcheats and cozens the people; then he alledges, 2 Pet. 2. 3. they are said with fained words to make Merchandize of souls; here he hath learned of his master the Devil to leave out part of the Scripture; the Apostle saith thus; and through covetousness shall they with feigned words make Merchandize of you; this hits the priests and strikes very near them; and the Apostle further marks them out, spots they are and blemishes, sporting themselves with their own deceivings having eyes full of Adultery, and that cannot cease from sin, beguiling unstable souls, an heart they have exercised with covetous practices; whether this toucheth the priests of *Engl.* or the *Quakers*, I leave it to the wise in heart to judge; Another Scripture alledged 2 Cor. 2. 2. 17 for we are not as many which corrupt the word of God; but as of sincerity, but as of God in the sight of God speak we in Christ; now how can those speak in Christ, that deny Christ in them, and oppose his light within as the parish priests do; and so are not like the Apostles; Another Scripture I find quoted Eph. 4. 14. that we henceforth be no more children tossed to and fro with every wind of Doctrine by the sight of men and cunning craftiness whereby they lay in wait to deceive; But those called *Quakers* do not go about to draw people from God, but to bring home to him, that they may be presented perfect in Christ Jesus, as in the 13. verse of the said fourth Chapter which the priests of *England* deny, and sayes none can be perfect in this life, and so deceive your souls by their flights and cunning craftiness.

Another Scripture alladged by this opposer is, 2 Tim. 3. 8. 9. but read from the beginning of the Chapter, and there as in a glass thou maist read the Character of the parish Priests of England, read the Chapter thorow, and then try and let the light of Jesus Christ in thy conscience Judge without partiality. Another Scripture is in Jude the 11. the words are these, *woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gain saying of Core; these are the several Scriptures which the adversary brings to prove the Quakers to be witches; but to those whose eyes are in any measure opened, there are not many such Scriptures that so nearly touch the covetous priests and deceitful Merchants of England, but their folly shall be made manifest to all in Gods day of light; some other frothy things are spoken of by this adversary, as tying of Ribbands or Bracelets about mens wrists, oh horrible deceit! I am sure few people in all England do flighe and cast off such bables more then we do; and as for his speaking of falling into trances, frantick postures, grovelling on the ground; foaming at the mouth, and such like frothy stuff, all this doth arise as smoke out of the bottomless pit, which God will blast, and hath already blasted; for the Lord hath opened the eyes of thousands in this Nation to see the envy and wickedness of those who have invented such wicked lies against the people of God; and they see and have found them lyars, and God is causing the light to shine forth, and the beauty of his people begins to appear, which hath long been marred and stained by reproachfull lying, and backbiting tongues.*

Quest. 5. *Whether are the Quakers to be tolerated, suffered, or to be punished by the civil Magistrate?*

Ans. If the Priests might be judges, they would soon have their hands in blood; though little cause there is for it, but only their trade is like to go down, and therefore if these men be suffered their *Diana* will fall, they are nearly related to their brethren the Priests in the dayes of Christ who cryed out, crucifie him, crucifie him, though *Pilate* a Magistrate found no fault in him, and as it was then, so it is now, the servant is not greater then his Lord, we cannot expect better things from this wicked generation, but sufferings and reproaches, stocks and imprisonment, but the Lord is our support, and we magnifie his name that we are of that number who are counted worthy to suffer for his

names take, and we little matter what all the world can do unto us, our lives are given up in the service of God.

*Pr. And whereas this opposer saith, such errors or mistakes of conscience as are consistent with faith and with the Fundamental truth and Principles of Salvation, &c. may be connived at.*

*Ans.* Oh blind foolish man can any errors or mistakes be consistent with faith, and Fundamental truth, and Principles of salvation? I say no, true faith and Fundamental truth, and principles of salvation do admit of no errors nor mistakes neither do connive at them, but rectifies and leads out of all errors and mistakes; and whereas he brings some Scriptures that make mention of taking away the life of false prophets, &c. in the time of the Law, wch Scriptures we own in their place, and if they should be executed justly they would fall heavy upon the deceivers and hireling Priests in England; But we seek not blood, we follow him who came not to destroy mens lives but to save them, we do not war against creatures but against the Devil and sin which captivates creatures, vengeance is mine saith the Lord and I will repay it.

*Quest. 6. What is the cause of these strange and blasphemous opinions so fresh and fresh amongst the Quakers?*

*Ans.* It is no new thing for truth to be called Blasphemy and error by such blind guides as the Parish Masters of England; Christ himself was called a blasphemer, and the Apostles were called deceivers, and Paul was called a pestilent fellow, a mover of sedition, a Ring-leader of the Sect of the Nazarens, &c. but all these sayings did not make them so; but the contrary was a confirmation of the truth which cannot be preached with persecution; and all these loud cries in England against the despised Quakers, as deceivers, blasphemers and the like, these sayings doth not make them so, for no blasphemous opinions are maintained amongst them, but testified against; let the Priest take it back to himself and his generation where the errors and blasphemies are &c. for the cause of errors, it is not for want of the Scriptures, but rejecting the light and the motions of the spirit of God within; for the chief Priests and Pharisees in the dayes past who were enemies to Christ, they had the Scriptures of Moses and the Prophets and yet blind, and what was the cause of their blindness? Christ told them they had not the word of God abiding in them, and they had not the love of God within them, and so they erred and knew not the Scriptures nor the power of God; and the ground

and cause of all error and blasphemy in these dayes in England is, because people reject and despise and rebell against the light which Jesus Christ hath enlightened them withall, which should give unto people an understanding, and knowledge of God, and also of the Scriptures which are the things of God; and unwill all people do own, believe in, and follow the true light, they never come into true unity, but continues in the strife and dissention, as it hath been in England for many years, as the fruits do make it manifest; but God is risen to testify, and to gather together into one, and blessed are they that are not offended in him at his coming.

Quest. 7. *What do you think concerning the downfall of Quakers.*

Ans. The great and mighty power of God hath been manifested, and is manifest in and amongst them, that are so much despised and rejected, and by his Power the earth hath been shaken which brought forth bryars and thorns, and not onely shaken but also broken and plowed up; and not onely the shaking of the earth hath been witnessed amongst us, but heaven also, and those things which may or can be shaken are removed in many, and removing in others, and that which can never be shaken is manifested, tasted of, and handled; yea the foundation of many generations is raised up, and the everlasting Rock is again known upon which the scorned and despised *quakers* are built, and cannot be shaken nor fall down, let all the whole host of the Beast, with all the false Prophets in the Nation, let all be gathered together with your clubs and staves, your whips, your Rocks, your Prisons, nay come with fire and sagor, we are not afraid, for the Lord is on our side and it is in vain for the postheards of the earth to strive with him, they shall be broken to pieces that makes war against the Lord and his anointed ones, therefore be awakened and awarned all people, and no longer strive against the Lord, least he cast you off for ever; come out of *Babylon*, O come forth from amongst that wicked and perverse generation, the Lord requires it of you, and be obedient to his voyce, that your souls may live; to day while it is called to day, harden not your hearts, kisse the Son least he be angry, and ye perish from the way; when his wrath is kindled but a little, blessed are all they that put their trust in him.

Given forth at Reading the  
latter end of the 4. Mon.

A.P.

1659.

THE END.